

sents Ego as male; Figure 4 represents Ego as female.

It is possible to demonstrate exhaustively all other affinal relationships by shifting Ego's position from block to block in successive derivations of the display in Figures 3 and 4, but for our purposes a briefer verbal description will suffice. In Figures 3 and 4 Ego's terms for all individuals in G1 are reciprocal. (Their terms for Ego are the same as Ego's terms for them.) Individuals in the block in G1 labeled *enuang* call a male Ego *mekeamung*. A female Ego is called *ambey*. Ego uses his spouse's terms for relatives in all other blocks, and they, in turn refer to Ego and his spouse with identical terms except where sex distinctions are required. All individuals in Ego's consanguinal matrix refer to the individuals in Ego's spouse's consanguinal matrix as *belai* and vice versa.

No attempt is made in this paper to apply the ranking theory discussed earlier to the affinal kinship system displayed in Figures 3 and 4. Doubtless some ranking exists which is analogous to that of the consanguinal system, but further study will be necessary in order to illuminate this.

In summary, matrix technique applied to Manobo kinship results in dimension-

al displays which give a rapid insight into the structure of the system. Symmetrical patterns become apparent which may have implications concerning possible symmetrical structures in other areas of human behavior. Patterns of ranking are also revealed in the structuring of the kinship terminology which reflect folk reaction to individual kin.

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The Social Responsibility of the Rural Church

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It is pleasant to have these days of fellowship with you — you who are the sociologists of the Republic of the Philippines. You surely sense in this annual gathering that your research and

teaching is second to none of all the college and university disciplines. For by the nature of sociology you are charged with the continuous study of people and their institutions. It is a foregone con-

clusion that only in so far as leaders understand people and their social directions are they able to lead and minister to them.

It is an *honor* to address you on the subject of my first concern, the rural church. As previously indicated I am spending an eight month sabbatical here and in Japan in an effort to become slightly cognizant of rural life outside my own country. I am interested in Agricultural Missions as being a central concern of the church. In 1964 Agricultural Missions is taking on renewed significance as the world population expands and the food supply lags behind the expansion. This contradiction spells TROUBLE for the human animal unless he can find some way to balance population and food supply.

During the past five months I have visited with scores of Filipino Christians. I have spoken in their barrio churches, shopped in their stores, eaten at their tables, bathed in their pools, and slept in their homes. Every contact has been marked with Filipino courtesy and hospitality to the Nth degree. I have learned much but my ignorance was so great that what I have learned is hardly a drop in my ocean of ignorance. Of necessity therefore, I speak to you from a background of study and service in the States, enhanced by only five months in your country. If I am too far off center I trust you will continue to be gracious and forgive me.

And, I would like to add that this paper, in the usual sense, is not a research paper, but is drawn from impressions I have received and convictions which I hold pertaining to the rural church and society.

Definition

On occasion I have asked my institute groups to define the words "rural" and

"rural church" as a conversation starter for our two hour discussions. With fifteen people in a group I have received as many as fifteen different answers. There is confusion in the lay mind as to the meaning of rural.

The common United States census definition is, "those people remaining after the urban people are counted." "Those remaining" we soon discover are the people residing on *farms* (open country), those residing in *hamlets* (18 to 250 pop.), and those residing in *villages* (250 to 2500 pop.). In recent years we of the church have added the people of towns (2500 to 10,000 pop.) to our responsibilities. Thus the name of Town and Country or Town-Country which we frequently use. The total number of Stateside town-country people is about seventy million, although one government agency placed it at eighty-three million. The latter probably includes small cities, (10,000 to 50,000 pop.).

If we accept the Stateside definition to be true too of the Philippines, then it follows that a rural church — or town-country church — is a church located in the open country, in *sitios*, in *barrios*, or perhaps in the *poblacion* although the census defines poblacion as urban. It is a church that by virtue of its location is made up of rural people and is trying, according to the light it has, to minister to rural people. A rural church may be thought of as any church not located in one of the 21 chartered cities. With rural so defined then there appears to be about 25 million ruralities in the Philippines.

"The church is the church regardless of its location" say some theologians. "Therefore," they reason, "there is no place to talk of the rural church as if it were different from an urban church. They are one and the same."

At least one churchman hearing this argument for "the one thousandth time" sharply replied, "Anyone who says all churches are alike knows only one church."

The truth remains, for all the pious preachments to the contrary, that as water takes on the color of the soil through which it flows, so a church takes on the color of the society in which it lives.

Canon F. Boulard in *An Introduction to Religious Sociology — Pioneer Work in France* makes the following appropriate observation:

The powerful force of environment when we are dealing with men in the mass is quite undeniable. If one Breton comes from Brittany into the Beauce, I do not know before hand if he will stop practicing (his religion) or not; he could belong to the 15 percent (who remain true practitioners). But if 200 Bretons taken at random are scattered about the Beauce, I can tell in advance that between 150 to 160 will fairly quickly give up all practice of religion, unless spiritual care of a special kind is arranged for them.

As a social institution the rural church is composed of the people of its society and in theory at least ministers to the people of this encompassing society. Thus the coloring . . . thus the rural church . . . thus the urban church . . ., with their likenesses and their differences . . . their peculiar problems and opportunities . . . according to the society in which each lives and works.

A Few Characteristics

From time to time sociologists and churchmen try to delimit the characteristics of rural people. In the States there

is a feeling that rural and urban people are rapidly approaching a common quality denominator. I am not willing to subscribe to this easy philosophy for I observe that while in one place the two are drawing closer to one another, in other places they may be farther apart. But be the facts as they are, your own fine sociologist, Dr. Chester Hunt, in his *Sociology in the Philippine Setting* lists two characteristics of rural Filipinos which seem worthy of mention at this time.

Intimacy. Dr. Hunt observes that rural people live near one another in an intimate relationship. I take it from this that a boy may not be just a boy, but he is Jose's son. Which is to say, an individual and his family are known. That is, their work habits, recreational customs, religious practices, and educational attainments are open knowledge to all the community. This intimacy evaluates each individual according to his family and places him in his peculiar niche.

Such intimacy, so much a part of rural life, is a rare phenomenon in urban life.

Mutual Helpfulness. Dr. Hunt further observes that rural people practice mutual helpfulness. This may take the form of assisting with seasonal farm work, doing errands for one another, assisting with chores and expenses in time of sickness and death, or may still take some other form. It is a fact that rural people help one another for they have a concern for one another's welfare.

Conservative, I would like to add conservatism which I believe to be a third characteristic of rural people. As a group they do not change their ways of life easily for a change may be costly, even catastrophic.

We retell with a sense of amusement the experience of Dr. Seaman Knapp, the first of the States' Agricultural Ex-

tension Agents. Working in the Southland he tried to bring about a change in agricultural practices. When he addressed rural audiences they listened respectfully, nodded their heads knowingly, talked the ideas over among themselves, and then continued to farm as they had always done.

In desperation Dr. Knapp approached what seemed to be a more enlightened young farmer and urged on him the new techniques. After some hesitation the young pioneer agreed to try the new agricultural methods for just one season, provided Dr. Knapp would promise to pay him the difference between the value of his former crop and the value of the new crop if the latter was less valuable!

I relate this only to indicate that rural people, no matter where they are found, of economic, social, and religious necessity, are slow to change their patterns of behavior.

This rather long path to the subject "Social Responsibility of the Rural Church" has been chosen to provide a background for our discussion, for I perceive that the rural church will be characterized by intimacy, mutual helpfulness, and conservatism, for these are the characteristics of its people.

The Church a Social Organization

The church, in the minds of some people, is a spiritual institution. They see its principal and only functions as being the salvation of the soul and the worship of a Supreme Being. Historically this limited concern is far from the whole truth of the nature and work of the church.

The church, if recognized in Judaism, had a deep concern for the social, economic, political, and moral life of the Hebrew people. One has only to read

the Pentateuch and the Prophets to see this concern for the consequences of disobedience to the laws pertaining to the social areas of life.

Jesus, author and founder of the Christian church, had a concern for the welfare of the total man. It is written "He went about all Galilee" . . . doing good. (Matt. 4:23). When John the Baptist sent his disciples to inquire if Jesus was the one who was to come, Jesus sent them back to tell John what they had seen and heard. "In that same hour He cured many of their infirmities and plagues, and of evil spirits; and to many that were blind he gave sight." (Luke 7:21).

It is reported, so I have heard, that in its first three hundred years the church was the Red Cross of the Mediterranean world. The first hospital in the Philippines was established by a Christian order. In addition to its concern for health, the church has interested itself in education, the abolishment of slavery, women suffrage, temperance, the drug traffic, prison reforms, recreation and many other humanitarian concerns.

D.E. Troeltsch in *Social Teachings of the Christian Church* writes of the church's charity in the early years; "It is the aim of the church to give parental care to the orphan, to the husband to the widow, to help those who are ready to make a home, to give work to the unemployed, to show practical compassion for those who cannot work, to give shelter to the stranger, food to the hungry, drink to the thirsty, to see that the sick are visited and that help is forthcoming for the prisoners."

It is therefore within its historic framework for the rural church of the twen-

tieth century to be concerned with the social and economic, as well as the spiritual and moral life of rural people.

As I view the Philippines — and other rural areas — the church's social concern should be expressed in five areas of endeavor.

1. *Preach There Too.* An Episcopal friend wrote a book which he attractively and provocatively entitled *Preach There Too*. His thesis was a plea to preach the gospel in the rural areas as well as in the neatly structured city environs. His counsel is worthy of consideration by all churchmen, for, when people accept the gospel message it is as a driven wedge to open their minds and change their attitudes. This opening and change leads to the establishment of a stable and progressive society. The preaching of the gospel is basic to progressive, creative, social change.

The last barrio in the most remote mountain fastness of the Philippines has a legitimate claim on the church for the presentation of the gospel to every creature.

But this presentation calls for a well trained clergy, willing and able to identify itself with barrio life. The rapidity of change resulting in complex problems makes unwise the sending of a poorly prepared clergy to work in rural areas. The church's dignitaries have, with too much success, resisted the idea of special training for the rural clergy, yet this is *precisely* what is needed. The clergy, in turn, has looked upon the rural church as a place to start their careers, moving on to larger places as they gain experience, and this is *precisely* what the rural church does not need. The twentieth century calls for specially trained men who will see in the rural church a life-time vocation, and who will persevere when the going is exceedingly rough. "Preach There Too" is a must.

2. *To Sharpen the Intellect.* The rural church's concern for the intellectual side of life must be accelerated. Surely no one believes that six years of schooling in the dialect is sufficient intellectual preparation to enable a young person to successfully cope with the problems of a scientifically oriented twentieth century! And unless there is a serious reversal of the present mounting trend of scientific knowledge the twenty-first century will be an even more difficult age in which to compete.

In the years ahead Philippine cities will draw heavily upon the rural areas for their labor force. Dare they draw this force from those with only six years of schooling?

The very least amount of training with which a nation can cope successfully with current events is a high school education for *all* its children.

But it is not the children's intellectual life alone that should be the church's concern. Adults are an ever present and an even more stubborn factor. It is the adults who determine the order of life in a community, not the young people! With adults living longer than they did a generation ago, and the prospects being good for lengthening the span even more, they will be in control of their homes and communities longer.

The only hope I see for breaking down the rural conservatism in favor of progress is a strong program of adult education. This is reason enough for every rural church to become a small college, thereby enriching the intellectual life of all the adults of the community. In this program the resources of government, colleges and universities may be called upon to help in adult educational programs without fear of violation of the doctrine of separation of church and state.

3. *Health.* It seems to me to be impossible for anyone to read the New Testament without noticing how much care Jesus gave to ministering to the sick, lame, blind, and dumb of his day.

As previously indicated His church has followed his example with medical missions and the establishment of clinics and hospitals in, for the most part, urban centers.

There are many qualified doctors of medicine in the Philippines but they are strongly inclined to practice their art in the urban centers, while the rural areas get along as best they can with folklore and superstitions resulting in a high infant mortality and the early death of adults.

Somehow, perhaps through its worship, the church must bring pressure to bear upon doctors to serve the rural people with a practice commensurate with the services rendered city people.

At the same time the clergy must create an atmosphere, an attitude, in their congregations that will make the acceptance of modern diet, sanitation and medicine possible. The employment of the simplest practices of diet and sanitation would, in many instances, improve the general health of the rural community. This will lengthen the average span of life, therefore medical provision must be made to limit the number of births for we can not continue much longer the increase of the population at both ends.

4. *Modern Agriculture.* The so-called "population explosion" without a corresponding increase in food production and distribution presents the rural church with its greatest challenge of the century. People must eat or die. Their diet must be ample both in quality and quantity to provide the necessary energy for creative living or else the people will

only exist, spending their days and waning strength seeking food to carry them through a few more hours of meaningless existence.

The human race now knows how to produce food sufficient for the needs of the three and one half billions of people who presently inhabit this planet, and perhaps we could produce enough for the seven billion anticipated by the turn of the century. But for all its knowledge of food production it is estimated that half the world's population is even now undernourished. And a third is on a starvation diet.

If any one group of people more than another is held responsible for feeding the world it is the rural-farm population. They are the tillers of the soil, the harvesters of the sea, and the herdsmen of the hills. It is evident, to even a casual observer, that rural people cannot produce the food needed for the expanding population with the antiquated methods, equipment, and seeds used by their fathers and grandfathers. Agriculture must be modernized or an even greater part of the world faces starvation and revolution.

It is the church's responsibility to lead the way in the practice of a stewardship of natural resources that will provide ample food supplies for the present and future generations.

5. *Through Cooperation.* Finally the spirit of mutual helpfulness which characterizes rural people, needs to be channeled into more productive forms rather than be left to a hit and miss policy.

Mutual helpfulness should avail itself of the many splendid organizations now in existence for the improvement of Philippine rural life. I refer to such associations as the PRRM, NACIDA, PRUCIS, PACD, and the government employees whose work it is to improve the

lot of the people. Often, government and school people are frustrated in their endeavors when they find no suitable channels through which to function. The church, if it will, can provide the channel and encourage the workers in their duties by publicizing programs, encouraging their members to avail themselves of their services, and in providing meeting places.

No people can rise to economic heights without credit, especially, credit at reasonable rates. More than one hundred years ago a German Lutheran layman was distressed at the high usury rates charged by money lenders in his country. He organized for the Lutherans what he termed Brotherhood Credit. From that humble beginning there has developed the globe-circling Credit Union of our day. By its wise use people can build their own credit machinery and finance creative adventure of the economic realm.

It was also more than one hundred years ago that impoverished weavers of Rochdale, England saved their pennies to purchase, as a group, at wholesale prices, their daily supply of oatmeal. From this bold adventure has come the great complex of consumer's and producer's cooperatives.

To change the economic picture of an area for the better, a church has only to

wholeheartedly and intelligently enlist its members in these three cooperative ventures. The change will come, slowly at first, and then with rapid acceleration as knowledge is imparted, credit for productive enterprises made available, and the regulation of prices established by competition.

Conclusion

The rural church has the ear of the rural people as no other organization has. They will listen when the church provides capable and well informed speakers.

The church, even in its worship, is a social organization and through its nearly two thousand years of history has shown concern for the social and economic life of people. It is therefore reasonable to suppose that if the Filipino church is to be true to church history in the months, years, and decades ahead, it will busy itself by taking its healing message to the man farthest out, while stimulating and providing for adequate educational opportunities for young and old; insisting meanwhile upon adequate diet, sanitation, and medicine for all people, and in the creative channeling of the natural tendency of rural people to be mutually helpful.